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Rejoice, O World, Rejoice!

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from April 1 to April 30

Illumination: The Mind that was in Christ Jesus is in me and gives me wisdom and understanding.

Prosperity: The Mind that was in Christ Jesus is my resource, and I am raised to His consciousness of infinite abundance.

Healing: The Mind that was in Christ Jesus is in me, and I am raised to His consciousness of wholeness and perfection.

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An Easter Lesson

from the writings of

CHARLES FILLMORE

IT IS PLAINLY TAUGHT in the Bible that God created a spiritual, undying man; that death came into the world through transgression of the law (called sin); that sin was the work of one man, and that sin would be overcome by one man. "As in Adam all die so also in Christ shall all be made alive." Jesus Christ is the fulfillment of that promise.

The race has so long existed in the negative conditions that bring sickness and death that it is very difficult to convince men that they can live forever in their bodies. They have been taught that death is natural, that death is part of the scheme of life, that through death we progress to better conditions. This negative teaching has been a part of the race thought so long that death has been accepted as the necessary end of existence. But such is not the teaching of Christianity, or of modern science.

Science is proving that certain forms of life can be made to live indefinitely. Experiments lead to the conclusion that the cell of which all forms of life are composed has within it the elements of continuous life. If your stomach were left alone by your mind, it would continually rebuild the wear occasioned by the process of digestion. Every organ of the body is constantly renewing itself through the inflow of an unseen force called mind or life or Spirit.

We should be continually renewing and spiritualizing our bodies, but we are not doing so, because of our lack of faith in our possibilities as offspring of self-existent life. We find it hard to believe that the renewing and spiritualizing of the body can be accomplished, yet the history of the Hebrew race considered as an allegory shows that this is possible. A great people was brought forth and dedicated to the demonstration of this possibility.

We look upon the wanderings of the Children of Israel in the wilderness as typical of our wanderings through materiality and ignorance on our way to the Promised Land—but we have always put the Promised Land away off somewhere in heaven. The teaching of Jesus is that we can demonstrate over all the ills of the flesh, all the discords and inharmonies of the flesh, and finally overcome death as He did.

The lesson of Easter is to convince us that one man demonstrated what has been taught throughout the centuries in the religion of Christianity. Jesus evidently did not know in the beginning of His life that He was to make this great demonstration.

He was a carpenter and worked with Joseph, but for thirty years He must have been growing in spiritual power. In meditation He doubtless caught glimpses of the great truth, and it dawned on Him that He was the man who had been selected, or that through His own demonstration He had attained the ability to overcome the negative error thoughts, the sins that were tearing down the bodies of the whole race, and that He had the power to gain complete mastery over that human weakness called death.

When Jesus received the illumination and stepped forth as a teacher, He found it very difficult to impress on others that He was anything more than one of the common people. He claimed immortality, He claimed that He was the Messiah they had been looking for, and they said: "This is ridiculous. We know this man. He is Jesus, the son of Mary and Joseph. We know Him and His brothers and His sisters. We have been brought up with Him. It is absurd to think that a man can step right out of the common herd and become the Messiah."

It is an adage that a great man is not without honor except in his own country. From the physical viewpoint we are part of the common people and we will not concede that one of our number can by any possibility become divine. The Scriptures plainly teach that Jesus' own followers did not believe His claims that He was divine. They admitted that He was a great teacher. He taught truths that they accepted in the abstract, but they were not ready to concede that one of their number had attained the demonstration of Truth. In a sort of wonder-

ment Jesus' disciples followed Him, but they had not grasped the underlying truths that He was teaching—that the body is the temple of the living God, and that He could lay it down or take it up; that He was going to make a demonstration over death that would satisfy not only them but the whole world; that when He was ready He was going up to Jerusalem, to be crucified there. Christian metaphysicians see symbology in all this, but it actually took place.

Jesus Christ knew that He must demonstrate over death and that He must prepare for that test. He told all His friends that He was going to accomplish this thing, but they were incredulous. Peter attempted to dissuade Jesus from His announced purpose of going to Jerusalem to be crucified, but Jesus would not be swerved from His course. We often think that if Jesus would only come now and make a demonstration over death, we should all believe. Probably only a handful of us would accept Him if He came among us today and made such a demonstration. The newspapers would say it was a fake, a trick. The scribes and the Pharisees and the doubters reported that the soldiers were paid to open the tomb and let Jesus escape. Incredulity exists today. That is the reason why the demonstration of eternal life is so difficult. That is the reason why after two thousand years the world at large is not convinced that it is possible for man to be raised out of the thought that death is inescapable. Even after Jesus demonstrated the resurrection, the disciples found it hard to believe Him.

A woman was the first person to come to Jesus' tomb after His resurrection. Women are more recep-

tive to Truth than men. Women have more spirituality and faith than men, but if today a man died who had claimed that he would resurrect his body on a certain day, it is doubtful whether even the women would go to the tomb to see that resurrection. Mary and the other women did not go to the tomb of Jesus expecting Him to be there alive. They did not expect to see Him come out of the tomb. On the contrary, they had spices and herbs for the embalming of His body. The body was not there and they began to inquire about it. The angel told them, "He is risen"; but they could not believe it, and they looked into the tomb. There were the grave clothes, but the body of Jesus was gone. The apostles, when told that Jesus had risen, were skeptical. We are told that Jesus walked with two of them on the way to Emmaus and explained the Scriptures to them. After a time they recognized Him; then He disappeared from their midst.

Shortly after the incident at Emmaus, Jesus appeared again to the eleven. And to prove to them that He had the same body that He had had before His resurrection, He ate a piece of broiled fish. After that He disappeared again. All this would be thought "spooky" in our day, and we cannot blame the apostles for being "affrighted."

Followers of Jesus do not understand the difference between the astral or ghostly body of the dead and the resurrected body of Jesus. There is a difference made by the mental power of the individual and the way he thinks about life, spirit, and matter. If we believe that the body is the temple of the living God, we shall follow Jesus in the resurrection.

Why are we not resurrecting our bodies? Why are we giving them up to disintegration? Sin is the cause of death; then it must be that through the elimination of sin we shall come into eternal life and save our bodies from the disintegrating effects of death. In fact we are all striving for the resurrection of the body when we try to overcome its on-creeping feebleness. But our efforts are material instead of spiritual. We should remember that "it is the spirit that giveth life; the flesh profiteth nothing." We try in many ways to renew the life supply within us. Some very absurd methods have been advocated by so-called scientists to perpetuate man's life, to make him healthier, wealthier, happier. We all want more life, more happiness, more good. And we can have everything we want if we comply with the divine law as Jesus did. Our bodies are composed of elements that are essentially perfect. We have not understood the law of harmony and have therefore thrown these primal elements out of adjustment. By our thoughts we are continually moving the body cells. The original impetus is given by the conscious mind, hence we must regulate our thinking to the end that harmony be set up in the cellular life through the whole organism.

It is very evident that Jesus understood the science of righteous thinking. We hate our enemies and have bodily disorders as a result. Jesus said, "Love your enemies." This is but one of many laws of mind activity that Jesus carried out in His life. We must first follow Jesus in controlling our thoughts; then we shall be able to follow Him in the resurrection.

Jesus controlled His thoughts by harmonizing hem, by continually thinking constructively, by ontinually bringing into action in His conscious nind all the mental factors that lead to the new ife, to the understanding of what life is. We know hat the body is destroyed by discord, by fever, and y other inharmonies. Fever is but a clashing of the ells of the organism, a tearing down process; but ack of fever are harsh error thoughts. We can trace very ill to some thought. We must eliminate these inning thoughts. The sinning thought is the thought hat fails to measure up to the high calling; it is not true thought. We have limited our ideas to a small ealm. We have thought that sin covered only the ransgressions of the moral man. But I assure you nat sin becomes visible in the physical; hence we nould look for a physical resurrection after we ave crucified the carnal mind.

Jesus laid great stress on the power of the word. he word has two activities: One is that of the still nall voice in the silence, and the other is that of the oud voice" that was used by Jesus when He raised azarus from the dead. In the beginning, "God said, et there be . . ." And there was. We are the off- ring of God, and our words have power propor- onate to our realization of our indwelling spiritual ngdom. In the world today there is ample evidence the power of words to heal, to make people ppy. If you would recognize that power and in- ease it and apply it in all your thoughts and acts, e impetus given to your spoken thought would oduce a body so constructed, so harmonized that it ould renew itself and never would go to the grave.

Jesus did a work of that sort.

He said that a man should be held accountable for his slightest word. Jesus sent His word to heal people. He said, "If a man keep my word, he shall never see death." What were His words? They were words of life, of peace, of harmony. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth," but "this is my commandment, that ye love one another." So long as we have destructive thoughts, so long as we war in thought with our neighbor next door or on the other side of the earth, just so long shall we have inharmony, just so long shall we fall short of being true followers of Jesus. We must love, we must forgive, we must harmonize our thoughts under the divine law; then we shall heal and resurrect the body.

REBIRTH

Jean B. Grover

My eyes beheld new beauty in Thy world,
O Lord, this day. On every bush and tree
The rain-washed leaves and buds, still tightly curled,
Bespoke new life and loveliness to me.
And thought the marks of pruning shears were there,
Where boughs and branches dead were snipped away,
They only seemed to make me more aware
Of all the newness, Lord. I knelt to pray
And suddenly I knew, like all the rest,
I, too, had been renewed and truly blessed!

BERDINE SUTCLIFFE

PROSPERITY IS a state of mind. It is a feeling or inner conviction of perfect oneness with the Infinite, a realization of unity with the inexhaustible supply of Spirit substance, out of which all things are created. It is the creative Spirit of God and is available at all times. Man can draw upon it whenever he chooses and receive immediate response according to his every need, whether it be spiritual, mental, physical, or material. He then receives according to his understanding faith in God, the universal power of good, the indwelling Spirit of Christ in all persons.

Prosperity, being a mental attitude toward life, may have a different meaning for each of us. To some it may mean the accumulation of a great many friends. The possession of a lovely home and a fortune in stocks and bonds may suggest prosperity and success to others. On the other hand, there are many persons who consider good health and creative self-expression symbols of prosperity. All these things help to give man a feeling of satisfaction and security. It is right for man to have them, for they enable him to live the full, rich life that is promised to all who seek and believe in the presence of the indwelling Christ. Many years ago, Jesus gave this beautiful message to His followers, "I came that they may have life, and may have *it* abundantly."

Money and material possessions exemplify God's

opulence, and they make it possible for man to live graciously. However, they represent only a certain degree of prosperity and success, because they fail to satisfy his greatest desires. Real prosperity is based on a spiritual understanding of man's true nature and relationship with God. It is sustained by faith and confidence in his creative ability to prosper and to succeed in all his constructive endeavors.

Do you remember how the first check that you ever received in return for an act of achievement mentally lifted you to great heights of happiness? Perhaps it was the first article that you sold to a magazine or your first painting that received recognition. Although the check may have been for a small amount, to you it represented much more than money. Deep within your being, you felt as though you were the richest person in the world. You had received fulfillment of a deep-seated desire that you had nourished in your heart for a long time. Therefore, a feeling of prosperity or wealth cannot be judged by a great accumulation of worldly possessions. It goes beyond the realm of materiality. It is a mental attitude of success and accomplishment, coupled with a confident feeling that all is well.

To prosper means to unfold spiritually along all lines. This is accomplished through the correct use of all our mental and spiritual faculties. We help to develop them when we identify ourselves as children of God and recognize that we are heirs to His kingdom. In the 82d Psalm we are told that we are "sons of the Most High." However, we must accept this truth personally and believe in our divine potentialities. Daily we must seek our Father's companionship

nd counseling through regular periods of prayer nd meditation. It is during moments of stillness and uietness that we develop a feeling of kinship with ur good. This is important, for a feeling of possesion always precedes the demonstration. God speaks us through the medium of ideas, and we are more ert to His ideas during our prayer time. They serve in practical ways when we willingly accept and e them for constructive purposes. We then are inired to use our natural, creative talents in new nd better ways that help to create the satisfying acvity that always precedes real and enduring prosrity.

Everything depends on our mental attitude. herefore, if we want to change a condition in our fairs, we must first change our thought about it. here are several things for us to take under conderation. We must have a sense of security from thin. This is accomplished when we learn to conol our thoughts and feelings. Whatever is within r thought consciousness automatically is manisted in our lives and affairs. It is extremely imrtant to remember that the only way we can exrience lack or limitation is through our own negae thinking, through a lack of faith in God, in ourves, and in our capabilities. Also, we should never ok to certain persons or special events for the od that we desire, for personality and things are reliable. Our expectancy of good or prosperity ould always be centered on the all-powerful, heal, creative Spirit of God, which is in all, through and over all. We then discover that all our needs met at the right time and in the right way, un-

der divine law and order.

However, we must become open and receptive be fore changes can take place in us or in our environ ment. We must be willing to accept the guidance o Spirit and gladly change our mental and livin habits. In the realization that God created us to ex press love, wisdom, and freedom and to be healthy happy, and prosperous, we willingly let our desire and will conform with His will for us. And we a knowledge Him as the eternal source of all livin substance. Gradually we acquire a new estimate o ourselves as His beloved children when we kee thoughts of love and faith centered on Him. In th way, we learn how to detach ourselves from tho things that we do not want to experience. We al learn how to overcome all negative fears, false b liefs, disappointments, and suffering by keeping clo to God and our good in consciousness. We help change the conditions in our lives, and it become a joy daily to identify ourselves as the recipients o God's understanding love, wisdom, forgiveness, an generosity.

Gradually, through clear, intelligent thinkin and an unwavering faith in the power of God's lo for us, we acquire a feeling of spiritual security an a prosperity consciousness. When we discover th we belong to God and are part of His univers family we learn to love Truth. Truth is knowledg and it sets us free to become the prosperous an successful persons that we have always wanted to b It strengthens and sustains us spiritually, mentall and physically. The Spirit of truth is capable of fu filling all our personal, constructive desires wh

ur faith becomes stronger than our fears, when the ove in our hearts becomes greater than any feeling f bitterness or resentment, and every belief in lack dissolved.

Spirit has a way of giving to us whatever we keep ur attention centered on. So let us take a lesson om mother nature. All plant life turns away om the darkness of the soil toward light for sus- nance and proper growth. Therefore, when we fol- w this example and turn our attention away from e problem or condition of lack and center it on e Christ light within the depths of our beings, we ake mental contact with the inexhaustible and escapable riches of the universe that are always ailable for our personal and immediate use. Thus, help to bring into visible and tangible form all prosperity (good health, right activity, self-ex- ession, material substance, and inner happiness) t we desire.

It is through the mental acceptance of our good t we help to bring to the surface the Spirit of d (love, faith, and wisdom), which is within us. expressing the best that is within, we attract the t unto ourselves and into our environment. This he law of love in action, and it is infallible. We st have absolute faith in it and realize that in e of appearances to the contrary law and order ern every department of our lives and affairs at times. We must realize that *"divine prosperity success are our inheritance from God."* Where e is a financial need, we should hold onto this n tenaciously and repeat it either silently or audi- night and morning and any time during the day

whenever thoughts of doubt and fear confront us. Another good statement of Truth to use is, *"I am prosperous and successful in all that I do this day, for I dedicate all my activities to God."* Understanding faith in the spoken word brings forth its own rich reward.

Our present thoughts and the words that we speak are now creating our future! Wise action always follows intelligent thinking. Through the power of constructive thinking we can decree what we desire from life. We can help to make our experiences as peaceful, prosperous, and successful as we want them to be, for we have unlimited opportunities for self-expression. We can let our thoughts soar high into the realm of the Christ consciousness of love and gratitude, where we have an inner conviction of perfect unity with our Father and His infinite supply of spiritual and material substance. Our Father's wealth flows to us through many channels as we become receptive to it and mentally accept it. All the prosperity and happiness that we have desired become reality when with faith, courage, and an intelligent imagination we develop the ability to look beyond the problem that we wish to correct. We behold order instead of inharmony, health instead of illness, freedom instead of limitation, and abundance instead of poverty.

We cannot appreciate or enjoy a greater manifestation of blessings until we first give thanks for those that we already have. Gratitude sincerely expressed helps to dissolve all obstacles from our pathway and enables us to greet new opportunities and new blessings that are at hand. Each of us is en-

dowed with an unlimited supply of talents and capacities. Upon recognition of them, we are divinely inspired into right action, which enables us to use them in ways that will bless and enrich the lives and affairs of others. At the same time, we are blessed, for it is in giving that we receive—when we give unselfishly and wholeheartedly of our love and service.

Recently I saw a cripple who has to depend on the generosity of the persons he meets on the street. Due to his affliction, it is necessary for him to sell pencils for a living. I noticed that many persons dropped coins into his cup, then hurriedly went on their way without responding to the greeting and friendly smile he gave to each of them. Although they gave to the man who was less fortunate than themselves, their gift of money failed to express any feeling of friendliness. It was lacking in something that is essential whenever we are privileged to give. "For God loveth a cheerful giver." Cheerfulness expresses love and trust in the power of God's love for us and is able to perfect all that concerns us. Whatever we are called on to do, we should do in love—love for God, love for Truth, love for all mankind. A willingness to share with others our present blessings, instead of waiting until we receive more good, reveals faith not only in the present but also in the future. A greater manifestation of prosperity and success is always assured when our faith and trust in the invisible substance that Paul spoke of are steadfast and unwavering. Paul said, "Now faith is the substance of things hoped for, the evidence of things not seen."

Love is the invisible door that leads to greater and more prosperous experiences, for it is the most powerful healing solvent there is. Love changes the circumstances of our lives and it also transforms us. It blesses, purifies, renews, and heals everything it touches. Love is uplifting. It is our salvation and the perfect solution to every problem regardless of its nature. Understanding love enables the indwelling Spirit of God to work through us His wonders to perform. We discover that all healings are possible when we let His Spirit guide and instruct us in everything that we do. New inspiration reveals new purpose in life. We are led to our rightful place, where perfect work and perfect supply become reality, where our aim and purpose are constructive. We then attract the right persons to us, and we are given opportunity to use our natural, creative abilities in various ways that bless all. Joyously we go forward in life and experience the prosperity and happiness that become sons of God.

The most prosperous and successful man is one who has gradually cultivated an intimate relationship with his Creator through prayer. He is consciously aware of the unlimited supply of Spirit substance (knowledge) through the power of the indwelling presence of Christ. When man receives and uses the divine power it is possible for him to make mental contact with every good thing (prosperity) that he desires. This message in the Bible gives man much to look forward to: "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."

A. VICTOR DIAMOND

CONSIDER THE LILIES of the field, how they grow," said the Master in one of the loveliest passages in the New Testament. Jesus often illustrated His teaching with a picture from nature. The grass for lighting the fire, the young sparrow's falling to the ground, the hen's gathering her chicks under her wing, the fox in his hole, these are illustrations that the Master used. "The kingdom of heaven is likened unto a man that sowed good seed in his field . . . like unto a grain of mustard seed." He spoke of the sower who "went forth to sow" his seed. Everywhere and in everything in nature Jesus saw God. To Him nature was simply the garment veiling the splendor of God.

To many in Biblical Palestine, the "lilies of the field," which perhaps they plucked and made into garlands as children, were simply a pretty carpet under the feet. But to those whose eyes have been opened, they hold a message of eternal life.

"Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes—
The rest sit round it and pluck blackberries."

When Jesus said, "Consider," I think He meant: 'Be intensely interested. Pay attention." God does not yield up His treasures to the casual and indifferent, but only to those who are prepared to attend. To know God, in nature or anywhere else, we must

be intensely interested in God; we must wait on Him, be alert for the signs of His presence, be ready for the flash of illumination that will reward our search, and be obedient to the vision given to us.

Consider is thought to be originally an astrologer's word, derived from *sidus,* a star. If a man is to watch the stars effectively and to understand their motions, he must be prepared to give his undivided attention to this task. He must have great patience, keeping his attention on a particular star or constellation as it makes its seemingly slow way across the heavens. He must study the results of his observation, think, and reflect on what he has seen. So when Jesus says, "Consider," He means for us to give our minds wholly and to reflect until what we see reveals its inner meaning.

It is this capacity for consideration or contemplation that is so characteristic of man. "Consider the lilies of the field." They are beautiful, they are cared for by the Father; yet there is one thing that we can do that they cannot; they cannot consider themselves. They live out their lives without being conscious of need or care for their lives. Yet they are less than man, for they have no power of consideration or reflection as he has, power that gives him direct apprehension of God Himself. It is true that this power can be used wrongly and that by wrong use man makes for himself ill. Man can image; he sometimes makes bad images in his mind, which haunt and distress him; he can worry and anticipate evil, which has no existence whatever. If we ask sometimes, "What am I considering; what am I meditating on?" the answer may easily be, "I am considering

my worries and my fears"—things that have neither reality nor substance. Worry is simply the consideration of evil.

Yet that is just what we should not consider. In our daily lives we are pressed on both from without and within by negative suggestions. Advertisements on radio and television and in newspapers and magazines, as well as the conversation of many of the persons we contact every day, assail us at every turn with negative thoughts of ills, fears, and evils. From within we are attacked by the thoughts of our failings and mistakes and unreal beliefs that we have held for years. After reading Jesus' parable of the sower, we may conclude that one of the things that choke the Word and make it unfruitful is the care and worry that abound in many lives. Many of His hearers would find much difficulty in attending to the glory of God revealed on those lily-covered hills, because their minds would be preoccupied with other things.

Therefore, we must practice denial or erasure of negative conditions. In doing so we do not consider them. In denying our outworn beliefs we are definite and confident but unaggressive. When confronted by negative appearances we treat them as unrealities, as bogies to be laughed at and dismissed. We must give them none of the energy that comes from considered thought. We give all our energies to God and the things of God, so that we manifest in our lives only the positive. We remember that evil has no power except what we give it; it has no reality unless we ourselves will it into being. By denial we drive out negation and make room for the positive.

If you have ever cleaned out an attic and thrown away the rubbish accumulated perhaps over years, you will know that a great deal of room is still needed for the things you really want to keep. We clean our minds in a similar fashion to make room for the great things of God. Then we are careful to put in positive and creative ideas of God.

In affirmation we are strongly positive and creatively persistent. We present to the mind for earnest consideration statements of Truth, so that they may become incorporated in our nature and habitual in our thinking. We take a Truth statement and repeat it, both aloud and silently, until it becomes part of ourselves. It is not enough, however, just to repeat an affirmation without thought. We must give it our attention. We are required not merely to assent to the truth of a proposition but to get our minds to work on it. An ancient prayer for aid in the study of the Holy Scriptures asks that we may "read, mark, learn, and inwardly digest" them.

The process is like that of digesting our food. Bread, fruit, vegetables all contain the substance we need for nourishing our bodies, but the essence of the food has to be extracted by the wondrous chemistry of digestion before we are truly fed. Similarly, it is useless merely to read books or even Truth statements. They must be given careful and diligent consideration. "Consider," said Jesus. We must pay attention. We must look deep, until we apprehend the inner meaning of what we see. So we learn affirmations by heart. We reflect and consider the depths of meaning. We do not go quickly from one affirmation to another, for such work takes time. It

cannot be hurried; neither can it be left to chance.

It is good to set a definite time and place, especially at the beginning and end of the day, and to keep an appointment with God. Through this kind of considered thinking we touch Divine Mind, a flash of illumination comes, we know that we are one with the Mind of the universe. We make personal apprehension of Truth, and it is ours forever. We master our fears and develop confident, understanding faith. The Bible has a mine of affirmations that can be used in this way. If we store our minds with great truths from the Bible, we shall never fall prey to the trivialities that so often spoil effective living. Consider, for example, the teaching of the omnipresence of God in the 139th Psalm:

O Jehovah, thou hast searched me, and known *me.*
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off. . . .
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.

To meditate diligently on this psalm and others is to arrive at a sense of dwelling in Omnipresence, such as Paul describes when he asserts, "In him we live, and move, and have our being."

One of the most instructive uses of Bible texts in refuting negative suggestions is to be found in the account of Jesus' temptation in the wilderness. Every time He was tempted, He answered, "It is written," then repeated an affirmation from The

Book of Deuteronomy. We cannot do better than to follow His example. To arm ourselves daily with plenty of Bible texts and Truth affirmations that we have made our own by deep meditation is to have constant safeguard from all evil. As we do so, our very habits of thought will change, and we shall understand what Paul meant when he told the Roman Christians, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind." We are transformed when we make God's thoughts our own. In considered affirmation we develop significant vision. We see God everywhere; we realize fully that we dwell in His omnipresence; we see as God saw His creation from the beginning when He "saw everything that he had made, and, behold, it was very good."

WORDS

Elizabeth Landeweer

"Apples of gold in network of silver,"
Bold on the bough of filigree gray,
Gleaming like censers perfumed with aloes,
So are the heart-healing words that you say!
Stars of the morning like candles adorning,
Making earth brighter than ever before,
Glowing like gems in settings most precious,
Welcome to me as a lamp at the door—
Words that refresh like dew upon roses,
Words that work wonders like Aaron's green rod,
Sweet with the dawn of an April immortal,
Words that uplift me and tell me of God!

ESTHER FRESHMAN

WHEN JESUS LIVED on earth, He lived in a family having loving parents. There is still much to be learned and written about the magnificent faithfulness of Joseph, the man who was His earthly father. Mary's devotion has been proclaimed, sung, and recorded in the greatest art the world has ever known. There are no more loving arms anywhere than those portrayed in the glorious paintings of the Madonna and Child. There is no tenderness to equal those maternal glances upon the Holy Infant.

We know that in accordance with the custom of her time, Mary presented the Babe in the Temple, that Jesus had a wise and lovingly directed childhood: "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him."

Mary was informed from the very beginning that Jesus was God's gift to the world. She understood that He was no ordinary child, but a destined one. In a sense, in every home where a child is welcomed and loved, the baby is no ordinary one, but something very special, with the full seed of his greatness fostered by the love and the faith of his family.

Yes, Mary had been enlightened about the Christ child, but even so, she was a human mother and resting in her arms was a delightful baby. Soon He grew to childhood and became a companion to Mary and Joseph on their yearly pilgrimages to Jerusa-

lem for the Passover celebration. There is, of course, the startling story of Jesus during his twelfth year on earth. Instead of returning home with His parents, He remained in the Temple, where He learned eagerly, seeking more wisdom, mystifying His teachers with divine intelligence and understanding.

Mary had been told that she had a divine son, but when she and Joseph were returning to their home and her little boy was missing, she apparently forgot this, and was alarmed, horrified, and panic stricken, just as any mother would be at the disappearance of her child. Joseph was like any worried father, probably somewhat irritated by the disobedience. The couple did what all parents would do. They inquired about Jesus, asking everyone. They went back to Jerusalem, frantically seeking Him.

It is to be remembered, too, that the miles were not traversed with the speed possible with today's family car. The elders and the teachers in the Temple may have been staggered and overwhelmed with the intelligence of this twelve-year-old boy. And Mary and Joseph experienced relief in finding Him safe and sound. But even so, the parents gave in to their fatigue and worry and dismay. Mary spoke to Him in the chiding tones that many mothers would use: "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

Jesus then gave the answer which has rung with importance down through the centuries, an answer no more understood today than it was then when the two worn, frightened parents stood before Him as He proclaimed:

"How is it that ye sought me? knew ye not that I

must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart."

We are concerned today with security—especially with the security of the children. There is a great deal of discussion involving this word, and there have been many attempts to grant security. There have been numerous experiments, much trial and error, and yet the true significance of security is no more understood by the majority of mothers and fathers than it was during that poignant scene between the ordained Child and His earthly parents.

Parents today are trying as sincerely as they know how to put down roots in some sustaining soil so that their children may have a sustenance that will nourish them throughout their lives. There is but one essential root. This root was implied in the question Jesus asked in the Temple. It is a question yet to be answered—one requiring an answer: "Knew ye not that I must be in my Father's house?"

Children are still subject, in theory at least, to their parents' authority, and they are subject to the laws of the land. Tragically, an increasing number of young people are coming into our courts to be taught the laws of the land and to be made subject to these laws. They cannot ask the question that is their greatest concern: "Knew ye not that I must be in my Father's house?" They cannot ask this question for the reason many of them have no knowledge of their Father's house. Too many of them have no knowledge of the Father at all,

or that He has a house, or that this house belongs to them. Consequently, there are a great many "lost" children today.

Even in the homes providing many comforts, where parents love their children and desire everything for them, a child may feel very insecure. He may grow up to be a fearful, worried, unhappy, poorly adjusted individual. Why? Because he does not possess the essential root.

Even a great tree—apparently sturdy and strong, and abundantly leafy—can topple when it loses its essential root. Who has not seen uprooted trees, their gigantic roots resembling floundering hands that seek support again? If support, the grip, the essential relationship with the earth, is lost entirely, the trees fall, or have to be taken. Similarly, man (both as a babe or an adult) has to have connection with the true sustenance. In order to receive proper nourishment and support—in order that all of his being may stand erect and sure—he has to have his essential root in God's soil.

Jesus described this in one of His picture-teachings. He said clearly: "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me."

We profess to believe in Him, do we not? Then listen again. Jesus said considerable on this subject. He reiterated the theme, emphasizing its vast importance. Emphatically, He stated: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and

they gather them, and cast them into the fire, and they are burned." And then He turned from this fearsome imagery to tell of the glory that man could have with Him: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

The expectant mother of today avails herself of many fine and sensible teachings in preparation for her important career as a mother. She watches her health, her diet, her mental attitudes. She exercises. Often she and the father-to-be study a great deal about child care—about the body and the psychology of children. But the spiritual—what of the study there? What preparation?

The child is more than body and mind. He needs more than food and parental love. He needs more than health and material goods. He is lost and without a sense of security until he can dwell in his Father's house. Today's mothers and fathers are likely to be just as bewildered, concerned, and frantic as Mary and Joseph were unless they answer (and then take definite action on) the pertinent question asked by twelve-year-old Jesus: "Knew ye not that I must be in my Father's house?"

Jesus *knew*. Mary and Joseph had forgotten for the moment. But our children do not know—and cannot know—until they have been given their true inheritance, the Father's house. And this must be given to them by their parents.

Jesus was not lost. He was in His Father's house. He was secure there and gaining the rich lessons that His heart and mind were eager to receive. But many of our children are lost for the reason that

they have not been told that the Father has a place for them.

The schools cannot show the way to the house; our legislation and our concern in keeping church and the school separate prohibit them from doing so. The teaching must be started in the home. In *your* home. Many children who do not have good homes and loving parents will obtain this divine information from your child after he has been told the glorious news that he is a prince of the kingdom.

It is your child who is to go forth, the poised, secure, and wealthy heir to the Father's treasures. With his manner of living and knowledge, your child will spread divine good. Your child will share with other children this knowledge, this legacy, these heavenly gifts to be found in the Father's house.

Children love heroes. They love to dress like their heroes and imitate their mannerisms. This is especially true of the outward ones. Recently we have had the Hopalongs in every detail. Our land is swarming with Davy Crockett. A "frontiersman" in the age of canned goods and deep freezes, your child wants to be just like Davy Crockett. Just imagine what a splendid world this would be if every child could have Jesus for his hero, could be given the opportunity to know and to love Him as he does the popular transient heroes! What joy and fulfillment there could be in a life resembling that of the young prince of love!

As we were discussing the Christ image recently, a young mother said to me: "Yes, but surely not a cross for the children?" "Of course not!" I replied.

"Jesus took care of that. He died on the Cross so that all the children in the world could have life abundantly, happily, eternally. Above all, Jesus loved the children. 'Suffer the little children to come unto me,' He said, 'and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.' "

The cruel, the unhappy symbol was not of Jesus' making. His symbol, His special attribute is love. He asked us to clothe ourselves in love, in a garment more mysterious, more powerful, more fascinating, than those of any hero of fiction, fantasy, or history. What more magnificent personal hero than this one could your child have?

It is difficult to understand why a child is attracted by a hero who always has a weapon in hand. The child's mind, say the creators and sponsors of these currently popular idols, craves the dramatic. If this be so, let us not deprive him of the greatest of all dramas and the most miraculous of stories. Let us equip him with the story of the Babe, whose birthday is the children's most delightful, cherished holiday—a holiday too often celebrated without His presence being observed.

Let us not deprive our children of the accounts of the magnificent miracles—the one about sharing of the loaves and fishes, and the one about the money in the mouth of the fish when tax funds were needed, and all the other fascinating and enriching records. Above all, let us not keep from him the drama of the sacrifice, the act of a man hero

enough to give His life for the world. Do we have a greater hero than the one who lingered after the world destroyed Him? who stayed compassionately to reassure those who had forsaken Him? Weapons are puny compared to this Hero's loving heart!

It seems to me that the current tendency toward hero worship is the child's nature crying out a lack —a lack of the greatest hero of all! There is a tremendous yearning in the world of mankind, a hunger that has been accumulating throughout the ages. The grownup and the child need to recognize the fine channel of real power, a power that requires no weapon, in which fear and force are not required. The child has a right to know the divine whisper in his heart, know the magic splendor that can transform his being with love, the most magnificent force of all.

Let us see to it that the children know the satisfaction that can only come through prayer and communion. Let us not have the children concerned constantly with "getting." Let us have them dedicated to being. It is in being—in being a true, loving child of God—that gratitude in its fundamental meaning is known and experienced. This is itself a gift of myriad blessings.

Security? Of course there is security. The Creator provided all good.

Your child has a right to be secure. Your child has a right to know his divine destiny, to be prepared and ready to accept his place as a child of God and co-heir with Jesus. It is his privilege to know the strength of self-discipline. It is his special joy to know quiet. He has a right to know more than man's

frantic speed, for God's timing is his; "he hath set eternity in their heart." Your child has the undeniable right to know love, and know about sharing and serving and forgiving. He has a divine right to know about the Way-Shower and the Way.

Your child comes to you for the greatest gift of all. He comes to you for the essential root that will assure him, now and forever, his unshakable, proud, splendid, place in the world. And so sustained, he will never be lost, never be forsaken, never be unsure or insecure. He will have divine moorings to maintain him in the place where he belongs—inside His Father's house.

That Easter and This

Grace Meredith

The hour silvered; another hour goldened.
Then day serenely walked or rode with people
In the meadow, on the street, up the mountain,
Down the river: it marked them
With its glowing sign of light. There seemed
To be a sound of singing blowing down a wind
Aquiver with high hope, and justified;
Then, thoughtfully we made a grateful prayer
For all folk everywhere: This never could be
Just another day. Christ had risen!
The heavy stone of bondage to the world
Rolled far away, and, in its place, the grace
Of God holds sway for everyone.

L. STEVENS HATFIELD

OUR HUMAN TENDENCY is to be happy, to feel that we have complete faith in God when everything is going along smoothly.

But let some lack, inharmony, or disease descend on us and we forget all the lovely experiences that have been making life so joyous and free. We begin to complain and wonder why God has let unwanted experiences happen to us. Doubt and fear creep inside us, and the experience we are passing through becomes as bittter as the water of Meribah was to Moses.

Every problem that we are called on to experience or to solve is an urge toward spiritual development. This being so, why should we cry out and bemoan our fate at each new test of our loyalty to Truth? We should rejoice. We should express gratitude that we have been granted opportunity to prove God's nearness, for did He not say, "Thou calledst in trouble, and I delivered thee."

When you become worried and anxious about some situation confronting you, when you feel that there is nothing you can do, that is the time for you to stand aside and give God a chance. That is your opportunity to prove this Truth: in time of stress, your indwelling Spirit is the only power in your life.

Anxiety and worry are a result of striving too much in a personal way. We are reminded, "Let not

your heart be troubled, neither let it be fearful." As you lay hold of these words and make their truth a reality, you will be blessed and lifted to the plane of higher understanding where you will know the greatest Truth to which you can ever attain: "I and the Father are one." This is the absolute Truth of your being.

There is living proof that God *is* and that He answers prayer. For no one can truly seek God without finding Him. Therefore your every experience is another opportunity for you to grow in knowledge of the divine Presence within you.

Do you find it difficult to forgive others for their shortcomings? Can you easily erase from your mind all unpleasant memories? Can you feel the forgiving love of Christ expressing itself in and through you? Can you forgive easily and completely? The prophet Isaiah assures us, "In returning [to our faith in God] and rest [in His Presence] shall ye be saved; in quietness and in confidence shall be your strength." Thus assured, we can know that all inharmonies yield completely to the calm and serene realization of divine love's presence and power.

Every experience brings some lesson of good if we but look for it. In attempting to solve our problems we often become so absorbed in what we believe is the solution we completely forget that there is a divine power planning the way and working for the right solution. As we are beset with problems, too often we fail to acknowledge the Christ presence and power within us. The resulting doubt and worry fill us with confusion, hinder the working of Spirit.

We should always remember that God has given us the privilege of turning to Him for guidance and help whenever we desire or need Him. In each of us there is a voice and wisdom, an unmistakable prompting, an inner urging. As we listen, we can always be sure of divine guidance. Being obedient to Spirit's voice, we are always led aright. Regardless of how disturbed your life may seem, when you trust in God your attitude toward the whole world is one of peace, harmony, and order.

If anxious thoughts come between you and the Father, say to them firmly and authoritatively, "Be still." At first you may find it is necessary to speak the words over and over, for the problem may seem very difficult. But be firm, be steadfast. Let peace, harmony, restfulness, and assurance flood your whole being with the light of Truth.

Start now, this very minute, to put your whole trust in God. Cease fearing the demands of life as they come to you. Cultivate the awareness of the presence of God. Become cognizant of Christ, of His power within you. Go forth bravely, knowing that His Spirit is guiding you into fullness of life, guiding you down paths of peace, joy, and plenty. Jesus said, "According to your faith be it done unto you."

Have you learned to be unafraid of persons, things, and circumstances as they come into your life? Have you found the Presence within you, the Spirit of Christ, that knows not fear? This is your greatest protection, your greatest salvation, your deliverer, your Saviour.

When you become aware that the all-important thing in your life is this omnipresence of goodness,

this Christ presence, love and harmony and peace will prevail. Cease now to imagine that anything has power to cast you down. Do not rebel or cry out when confronted with a problem. Know that your indwelling Spirit ever lifts you up to Christ. Realize that in Him you are forever exalted.

Every form of activity in which we are engaged can be divinely directed if we will have it so. God does not arbitrarily control us, either physically or mentally. If He did so, we should be mere automatons, living on the level of a scientist's robot, without incentive to progress. God, divine Principle, has given us freedom to act as we will. We can accept His wise direction and achieve success easily and naturally, or we can rebel and follow our vacillating human judgment.

As problems come to you, face them squarely, knowing that you have the God-given ability to conquer them. Have no doubt or fear concerning them. Instead, know that with the aid of your own indwelling Christ you will be able to alter any situation not only for your own benefit but for the benefit of all concerned.

There was a time in my life when I blessed only myself. I felt that when I was right everything around me was right. Then one day a car in which I was riding was almost wrecked through the carelessness of another driver. The road was icy and I had been giving a bit more than my usual thanks for divine protection. That day I let my prayers go out to everyone on the road. It was well that I did! As we crossed a particularly dangerous stretch of road, the driver of a car coming up from behind, either

ignoring the danger or not sensing it, attempted to pass us at a high rate of speed with the result that his car skidded wildly. As the brakes were slammed on the car careened sidewise across the road into the path of the car in which I was riding. The momentum was so great that the other car left the road, plowed through the snow in the ditch, and came to stop against a snowbank.

We were alone on the road, and as I saw what was happening I automatically began to give thanks for the safety of all concerned. Outside of being frightened almost out of our wits, no one in either car was injured. I learned from that experience to bless every driver on the road, even though many seem bent on destroying themselves and their passengers with their perverse carelessness. I also learned the truth of "What *is that* to thee? follow thou me."

No matter from what we may be seeking protection, whether from inharmony, injustice, or hard circumstances, no force can be as powerful as our knowledge of the presence and power of the Spirit within us. We may imagine that our difficulties can be solved only through changes in the persons and the conditions around us. But that is the very time to recognize and give thanks for every manifestation of God's goodness, the time to behold the worthy and admirable qualities in everything around us.

Joyous realization will open every portal of your being to the steady, rhythmic inflow of spiritual blessings. Today and every day, pledge yourself to do your Father's good will. Consecrate yourself to Him through devout and sincere prayer. Then His

love will be your love, His wisdom your wisdom, His will your will.

When life is seen aright no human problem is beyond solution. It is only as we stand before the rock where the "waters of Meribah" gushed forth that we are tempted to forget the previous good and the unbounded protection afforded us by trust in the Father. Our passage through each experience can be bitter or sweet, depending on our attitude toward the experience. We become one with God when we give our attention to all that is good, as we strive to express love, joy, peace, understanding, freedom, and fearlessness.

In doing everything within our power to let good be active, we become attuned to divine law and are one with it. The more thought we give to God's ways the more intimately acquainted we become with Him. The more we exercise faith the more we learn of faith's power and value, the less fearful we are. The more we are filled with love the less room we have inside us for hate and unkindness. Our one big purpose in life should be to unite ourselves with God through expression of Godlikeness in all our thoughts and actions.

Jesus is our great exemplar of steadfastness. Every experience in His life and ministry among men was subordinated to His purpose of revealing God to man. Today, as you go about your tasks, remember that you, as a son of God, have nothing to fear, nothing to worry about. Be aware that everything in your life is conducive to your highest good if you will but use the good. Every stone in your pathway can be a steppingstone to your good.

Adversity provides you with the opportunity to prove God's saving power. If you will regard your obstacles, your personal problems, not as difficulties but as challenges to your serene trust in God, your consciousness of strength in Him will take you victoriously through every situation. You will find that every difficulty strengthens you and gives indomitable assurance of His presence within and about you.

Lovely Things

Cora May Preble

Oh, I will think on lovely things today!
So much of beauty God has given me:
The pink-white stencil of a peach-tree spray,
A white moon spilling silver on the sea;
The lyric laughter of a child at play,
The golden notes of some sweet melody.
There is so much of beauty on life's way
To fill the soul with joy unceasingly.

Oh, I will think on peace and holiness
And set apart a time to rest and pray!
I know that God will heal my hurts and bless
My life—new strength and hope and faith convey
Oh, I will pause awhile away from stress
And gaze upon a pink-blown wildwood lei,
And looking, find release from all duress—
Oh, I will think on lovely things today!

A TRUE STORY

CLAIRE COOPER

I SHALL NEVER FORGET the day I first met Mrs. Tracy. It was a cold, rainy midmorning in February. The moving vans had brought our furniture and gone on their way. My husband was in town arranging to have the utilities turned on at the house. I was alone and I sat among boxes, barrels, and crates, shivering with cold and exhausted from a motor trip that had taken us halfway across the continent to our new home on the west coast.

Far from family and friends and already homesick for them, I felt whipped at the thought of beginning again, of trying to make friends in a strange state, a new community. Forlornly I sat on a box of books and looked through dirty, uncurtained windows at the sheets of rain and the dripping, wind-tossed trees. Idly I watched the figure of a woman hurrying across the street. She wore a raincoat and carried another over her arm. Her umbrella was being buffeted this way and that by the wind, and as I watched her I told myself it would take an emergency to cause me to venture out in such a downpour.

When the woman turned in at our gate, I was surprised and a bit irritated. I was in no mood to welcome a saleswoman I had half a mind not to open our door, but the visitor could see me through our front windows and I had no choice. I knew I

would not be a happy sight for anyone to see, for my eyes were red from tears of self-pity.

I opened the door to my visitor, a pleasant-looking woman with dark eyes and gray hair.

She smiled. "I'm Mrs. Tracy. I live across the street. I know you are without heat and you must be cold and tired. Won't you come over for a cup of coffee? I have a fresh pot perking now."

The invitation came as a surprise and her offer was so natural and kind that my tears rolled again. My new friend held up the raincoat she was carrying. "Here, slip into this. We can both huddle under the umbrella. The coffee should just about be ready."

Arm in arm we went out together, sharing the one umbrella, picking our way around the puddles of water in the street.

"This little corner grocery store is ours. Our living quarters are here in the back." Through a side door we entered a small living room bright with colors. The room was so homey, so welcoming, that a strange thing happened to me. As I shed the raincoat I discarded also my homesickness. This woman was no stranger; she was a friend who would leave a warm room to go out into a cold, pouring rain to offer hospitality to another.

Mrs. Tracy placed more wood on the fire. "Sit here," and she indicated a big yellow-flowered fireside chair. "You can thaw out while I bring our coffee."

She went into the kitchen and returned, wheeling a small cart that had been painted apple green. Sitting down across from me she poured piping hot coffee into dark-green, hob-nailed glass cups.

"Aren't these dishes pretty? I got them at the dime store. We enjoy them."

I agreed that they were pretty and made a mental note to buy some for myself.

Mrs. Tracy put bread into the toaster and it popped up golden-brown. I had never tasted such delicious toast. It was filled with candied citron, white raisins, and nuts.

"I thought you'd like it," Mrs. Tracy smiled. "I have an Italian friend who always brings me a loaf on her baking day. She bakes to feed a brood of the most beautiful children one ever saw."

I tasted the jam and exclaimed about it too. It had a most unusual and piquant flavor.

"Yes, it is delicious," she agreed. "A young colored girl who is studying home economics in high school made it and brought it to me on my birthday. It is made of peaches and cantaloupes. I told this girl that I would keep it for a special occasion. This is the special occasion."

How wonderful, I thought. She has opened a treasured birthday gift for a stranger's enjoyment. I wondered if I would have done the same under similar circumstances. I doubted it.

The rain stopped and when I saw my husband turn the car into our driveway, I rose to go. "I feel like a different person," I said. "The unpacking doesn't seem such a colossal job now, and I'm not lonely anymore. Your kindness and hospitality have given me the strength I needed. I do thank you so much."

Mrs. Tracy took me through the little store. "I want you to meet my husband," she said, and she

introduced me to a gentle, gray-haired man.

"It is nice to have another good neighbor," Mr. Tracy shook the hand I offered. "I'll bring my tools and help your husband connect the stoves."

I thanked him and hurried across the street to tell my husband about our friendly neighbors. He said, "Not many people would take such kindly interest in absolute strangers."

When Mr. Tracy came over, he and my husband connected the stoves and uncrated and placed the furniture. Later Mrs. Tracy announced that supper was ready. She also invited us to spend the night at their house, getting a good night's rest to be ready for the next day's work.

All this was the beginning of a close and treasured friendship with the Tracys. Later, I was to learn from other neighbors much more about the Tracys' kindness and generosity to people of all races, colors, and creeds. I learned from the Italian woman that when she and her husband moved to the neighborhood they had the flu and were unable to look after their large brood of children. Characteristically, the Tracys had taken the children in and cared for them, as well as nursed the parents day and night. From the colored girl I learned that Mrs. Tracy had given her clothing and schoolbooks so that she could enter high school. From many others came similar true stories of help and encouragement. Clearly, these people loved this middle-aged couple.

One afternoon in early summer Mrs. Tracy told me her life story. We were sitting in her back yard in the warm sunshine. The fragrance of orange

blossoms drifted about us and bright flowers nodded against a white fence. Mrs. Tracy looked at the loveliness about us and said softly, "What more could heart desire?"

"It is wonderful," I replied, "when one is completely contented with the simple, beautiful things of life. However, many persons are not."

"How well I know," she said. "Once I was very miserable in my desire to possess many things that only much money could buy."

"You?" I gasped in astonishment. "Knowing you as I do, I find that hard to believe."

"It is hard for me to believe it now. Nevertheless, once I was a very greedy person. I thought only of myself and camouflaged my greediness by calling it ambition. Ambition is wonderful for its own sake. For instance, when a person uses his knowledge to help suffering humanity, that is good ambition. When one uses knowledge merely to get rich, that is greed. It is so with everyone who has made money his personal God. It was so with me."

"But," I interrupted, "money isn't your God. Otherwise, why are you always giving money away?"

"Money cannot be given away," she replied. "It is always returned to the giver in some way, usually 'pressed down, shaken together, and running over.' " She looked at the many-hued flowers blooming in profusion in her garden. "All of that loveliness was returned to me by a Japanese gardener to whom I gave a few dollars when he was out of work. They are much more lovely than a few faded, creased dollar bills, don't you think?"

I could only agree. "Please tell me what changed

you from the greedy person you say you used to be?"

"When I was a young girl," Mrs. Tracy began, "my family was poor. We had only the barest necessities and I wanted many, many things." She laughed. "Can you imagine anyone being so foolishly obsessed with wanting inanimate things—things that can return nothing to you but the poor pride of possession?"

"It isn't an unusual obsession," I said.

"When I was very young I made up my mind that I was going to have a fine house, fine furniture, fine dishes, sterling silver, and many fine clothes. For a short time I did have all those things. I worked my way through high school and then through a business course. I got a good secretarial job and I saved every cent of my salary for myself. My two brothers and my sister helped our parents financially, but I never did. I was ambitious and wanted to possess more than my family had. I wanted to live on a different social level than they did and I thought I could use money to buy my way up the rungs of the ladder of success. Mother used to tell me that I was all mixed up in my values and that in God's good time He would awaken me. But I didn't know, much less care, what she meant.

"By the time I was twenty-eight I had moved to the city. I had a good job, a good bank account, and plenty of nice clothes. I was on my way up. Then I met Ed. We fell in love and were married. Ed owned a small, prosperous business and had money in the bank.

"It was my idea that we pool our funds and buy a fine house at once. Real estate costs were at

a low ebb, so we were able to buy a big, fine house in a so-called select neighborhood. The house demanded expensive furnishings. I bought Wedgewood and sterling silver service for twenty-four. I possessed the finest of clothes. Soon our obvious prosperity was noticed by people who lived in the other fine houses. They called on us, invited us to dinners and parties. We, in turn, lavishly entertained them. At long last my ambition was realized, or rather, my greed was satisfied. I had arrived.

"Then we met a couple who seemed to be even wealthier than the others. They entertained royally at the country club and took trips abroad. I was very proud to be included in their select group.

"One day this man proposed that my husband sell his small business and come in with him as a partner. I was flattered. Ed trusted this man, sold his business, and put all the proceeds into the partnership. I envisioned us on trips to Europe. For a few months I dreamed this wonderful dream. Then the blow fell! One day my husband's partner was reported missing. The company's books were audited. To our dismay we found the firm was bankrupt. The partner had appropriated thousands of dollars for his personal use. Ed was held responsible for the debts. Our fine house, furniture, silver—everything went to meet the obligations to the creditors.

"We were unemployed, with no funds, and at a time when thousands were looking for work. We lived in a furnished, two-room apartment in a very poor section of the city. Then Ed, disappointed and worried about our plight, had a nervous breakdown.

I had been frantic at the loss of our possessions; now I became doubly frantic with the fear of losing my beloved husband.

"My parents urged that we come to their home. They wrote that there was always plenty of good food on the farm, a roof to cover us, and comfortable beds to sleep in. So I took my husband home. Home! What a precious word and place! No one can ever know how grateful I was for this haven of home."

She leaned back and closed her eyes for a moment. When she opened them they were moist with tears.

"I often think of that day. Cold rain was pouring down, just as it was that day you moved to your home here. My father and brother wrapped a blanket about my husband and tenderly lifted him from the car into the house. My mother had the covers turned down on a warm, spotless bed, and was ready to tuck Ed in. She brought hot broth and soothed him saying, 'You'll be all right, Ed. Don't you worry about a single thing. We are here to help you.'

"I know I shall never forget that evening and the way the family gathered around the big table in the kitchen; the soft lamp light, the odor of farm cooking. But best of all was the sincere, warm welcome my parents gave to me, their selfish daughter, and to my helpless husband.

"We lived with them for a year, during which time my husband rested, ate the wholesome food, and performed light chores. The hurt of misplaced trust and the feeling of failure gave way and he regained his physical and mental health.

"And I——I was awakened, as Mother had said I would be, to what life was meant to be, to the things Jesus taught about happiness.

"Mother had a Unity book that a friend had sent to her as a gift. She read in this book every day. My curiosity got me to reading it. This book led me for the first time in my life to read the Bible and search the Scriptures for their spiritual meanings. It was then that I found out about laying up 'treasures in heaven.' "

Mrs. Tracy smiled. "Are you tired of listening?" she asked. "Would you like a cup of tea and some cookies?"

"Not now," I replied. "I'm eager to learn what comes next. I want to know about laying up for yourself 'treasures in heaven.' "

"Well, at first this Bible passage had me puzzled. In Luke, I read 'So is he [a foolish one] that layeth up treasure for himself, and is not rich toward God.' I knew Jesus did not teach pride in possession of material things, and I was not burdened with greed any more. I knew I had been a fool, all right, for I certainly was not 'rich toward God.' I'd never given Him a thought. I had ignored all the principles that Jesus taught in my mad scramble to possess fine things.

"In Matthew, I read 'Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal.' Imagine that! A thief had stolen all that we possessed! I recalled the moth balls that I had placed in my fine clothes and blankets and the incessant polishing of silver to keep tarnish away. But I was

completely puzzled by the meaning of the rest of the quotation 'lay up for yourselves treasures in heaven . . . for where thy treasure is, there will thy heart be also.'

"I kept on searching, and again in Matthew I read 'I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' What did I want loosed on earth to be my treasures in heaven? Suddenly the puzzle was solved. I knew I wanted the tenderness that my parents had given to me. I wanted love, kindness, understanding, and help in time of trouble. And the only way to have such treasures in heaven was to loose them on earth. The answer was plain and simple.

" 'Give to the poor, and thou shalt have treasure in heaven.' Now you see what I meant when I said one can't give money or anything else away. The things one gives—money, kindness, food, anything—always are returned. Those things are laid away for the givers as treasures in heaven. Who could speak more simply than Jesus did when He gave us that law?

"Too, in that year I learned to love my enemies and to bless those who persecuted me. After the blow fell I hated the enemy whom I blamed for our downfall. Thoughts of him persecuted me daily. I prayed each night for all manner of evil to befall him. But my mother quoted from the Bible, ' "Bless them that persecute you; bless, and curse not." ' I started blessing the man and found to my amazement that he hadn't hurt me. Why, he had opened my

eyes to a new way of life, to peace and happiness. I became thankful to him rather than bitter.

"Paul wrote these beautiful words: 'Whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things . . . and the God of peace shall be with you.' When one follows these instructions he will be free from greed, prejudice, envy, jealousy, or any other destructive thought or deed."

She looked about her, sighed contentedly, and said, "We have been here twenty years. My brothers loaned us the money to buy this little store. Now we own it outright. We make a living here, and our rooms are comfortable and bright." She chuckled: "And not an expensive thing in this whole building. The furniture is secondhand. What fun we had painting it in gay colors. Our silver came from cereal coupons and our dishes from the dime store. But we are happy, completely happy."

"The God of peace is certainly with you," I said. "He is with you just as Paul promised."

"Yes, just as he promised." She smiled and rose. "And now are you ready for that cup of tea and the cookies?" she asked.

"Fine," I agreed.

And I beheld that Thou madest all things good, and to Thee is nothing whatsoever evil. From the angel to the worm, from the first motion to the last, Thou settest each in its place, and everything is good in its kind.—AUGUSTINE.

A CERTAIN WOMAN suffered from a pain in her back. She proclaimed this to the rest of the family and in a short time it became fixed in the household mind. Meanwhile, in trying to find some relief when she sat down, she had first tried all the chairs in the house and afterward had shopped for one that would fit her back.

All this without success until one evening, when visiting the home of a friend, the host, who had been informed of her claim, selected a chair that he thought would be best for her. She sat down in it with a sigh of relief.

"This is perfect," she exclaimed. "It is the only chair that I have tried in a year that I can sit in without pain." During the evening she spoke of it several times. Finally the host said to her:

"I am so glad that this chair suits you. I want you to take it back with you. I think we can get it into your car."

It was an expensive chair and the wife of the host was disconcerted.

"Don't you see," she exclaimed, "that you are embarrassing Grace? You don't suppose, do you, that she would accept this chair?"

"Why, of course not," exclaimed Grace. "I certainly would not think of such a thing." She laughed that funny little laugh of those who do not care to emphasize too much the fact that a *faux pas* has been made. But the host was not to be put off.

"Perhaps you don't quite understand," he said, "that the chair doesn't belong to us. It is true that we bought and paid for it, but nothing in this world belongs to us; we only think so, falsely. Neither will it belong to you if you take it with you. But you have expressed a need for it. That is quite enough."

Afterward this gentle host was given a curtain lecture by his wife for the embarrassment that he had caused; and the lady with the alleged pain in her back, having taken the chairmaker's number, went off and bought its duplicate.

This incident is illustrative of a great spiritual law, lack of the understanding of which causes a very large part of all our troubles. The lady with the pain in her back claimed it as her own. Certainly, she would not have admitted that it belonged to anybody else. Yet it was not a part of her, and if she had refused to admit that it was, the pain would have disappeared. The great unknown author of the Theologia Germanica has made this very clear for us when he exclaims: "Now mark: when the creature claimeth for its own anything good, such as substance, life, knowledge, power, and in short whatever we should call good, as if it were that, or possessed that, or that were itself, or that proceeded from it—as often as this cometh to pass, the creature goeth astray."

But this also applies to those things which may not be good although we think that they are. Thus, he goes on: "What else did Adam do but this same thing? . . . Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen."

Psychologists tell us that the child reproduces the entire life of the race in its first seven years, the last phase being the sense of property rights. From this time on the natural man claims for himself what he earns or accumulates. He becomes a landowner, a proprietor, a capitalist. Even if he is only an obscure citizen, the probability is that he owns something, if only a few clothes, chattels, and the like.

Not only is there no objection to this property ownership, but on this material plane it is a necessity imposed by society. Such at present are the inequalities of human nature that society must protect the individual in the best way that it can devise. And so from time immemorial—as time goes here—property rights have been justly respected; and the little girl who hugs her dolly to her breast, the mother who clasps her child, and the man who holds a key to a safe-deposit drawer in his hand are all under the same general dispensation. Where then comes the confusion?

Perhaps we can best show where the cleavage comes between body and Spirit by looking over the material world. We shall discover by accurate observation and personal inquiry that practically all the big-moneyed men—the men at the head of our largest industrial and scientific enterprises—are unanimous in their understanding of the spiritual law. They know that the money does not belong to them, and is held by them only as servants of the public good. Henry Ford expressed this understanding on numerous occasions, in various ways. And while there may be some debatable exceptions, it is universally true that the richest men have riches be-

stowed upon them because they are worthy. All through our history it can be shown that in times of stress these men have always come forward and "saved the day." Where they fail to do this a process of destruction sets in upon them.

In the 13th chapter of Genesis is an incident illustrating the working of this law. When Abram went up out of Egypt with Lot there was strife between the herdsmen of the two men, owing to the fact that the land would not support both of them. What did Abram do? He promptly relinquished all sense of ownership. "Let there be no strife," he exclaimed to Lot, and then gave Lot his choice: "If *thou wilt take* the left hand, then I will go to the right." The result was that Abram's seed became "as the dust of the earth."

We often hear persons say that if you have money you can make money. Or, in a joking sense, we hear them say that the first million is the hardest. Here again we see the working of the spiritual law for, when it is even dimly understood and a man first acquires enough money to afford him material security, he no longer cares so much about it. He does not worry.

A great many years ago my wife and I were left a small inheritance, the first so-called real money that we had ever received. The man who brought it to us came from a trust company and, handing us a package of securities, explained that they were investments in certain industries and railroads. He stated that we would receive the income in the form of dividends. My wife, who at that time was as inexperienced as I in matters of finance, looked at our

visitor with a puzzled air and then asked, "But what shall we do with these papers?"

This wise man smiled benevolently and replied, "Madam, if you both take my advice, you will put them in a safe-deposit box and forget all about them."

The power of the spoken word is very great when it is uttered in Truth. We recognized this word as such and followed our friend's advice. Thus, the small package of securities, scarcely ever thought of, was sufficient to carry a whole family up to maturity, its dividends coming like manna, always at the right time.

Until we come to examine ourselves fearlessly, we can have no idea of the subtlety of the error that makes us claim so many things that actually are only obstacles in our way to peace and happiness. For example, I recall a young married woman who had become a professional invalid. She had had several operations, the last being the extraction of six teeth, and had been told that she was "wonderful" in her spirit of resignation. In a quiet and innocent way she had come to claim her set of troubles and her spirit of resignation as her own. When told that she was doing this she indignantly denied it. Yet, subconsciously she had clung to them, while consciously she had rebelled against them.

One of the things that we have to learn spiritually is to make "pals" of the conscious mind and the subconscious mind. By this I mean that we must be in full agreement in body, soul, and spirit. We may consider these terms as only terms; we may consider them as indicating planes. Often they are useful to

us as a way of knowledge; but after all we are one, and this spiritual understanding comes to us very rapidly when we discard at once the false claim that we possess *anything* of ourselves, either good or evil, and place ourselves in at-one-ment with the Father, thus following the indwelling Christ.

We really cannot claim anything as our own, because this claim could only be a personal one; it could only be concerned with our sense life, which is temporary. When, therefore, we make this claim, we are entering into competition with God, who is substance and in whom we dwell and have our being. When we co-ordinate body, soul, and spirit, when we recognize our body as the temple of the Holy Spirit, our soul as the matrix for our spirit's growth, and our spirit as the imperishable I AM, the child of God, then there can be no divided mind.

This subtle claim of personal possession is perhaps best illustrated by the temptation of Jesus in the wilderness as recorded in three of the Gospels, showing that the compilers recognized its importance. Jesus had proved Himself with power. The question was how He should use it. He was confronted by the Devil—that is, by the divided mind—and told to display His power. His reply, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," revealed His divinity at once—His absolute spiritual understanding.

When subconsciously we cling to anything and outwardly rebel at the thing, we are in "warfare." We must first reconcile ourselves with the "adversary." And how is this done?

First, it must be remembered that when we awake to this understanding patience is essential. During an eruption of Vesuvius, a man's house on the far edge of the disturbance was completely covered with fine ashes. When the man returned home he, like Job, sat down and wept in despair. What was to be done?

All that was necessary was to clear away the ashes. This took time, but as soon as the work of reconstruction began it sped forward rapidly. In a few weeks the man found his home regenerated.

When you are in any so-called trouble, financial or otherwise, ask yourself if you are hanging on to it as if it belonged to you. If it is money, you may to your surprise discover that in the beginning you claimed this money as your own, clinging to it passionately. Afterward, when it went away from you, you clung to the thought of it, claiming that thought as your own. And still afterward, if your health gave out, as frequently happens when one clings to false claims, you clung also to your ill health. One of the shortest and best bits of advice thrown off by a true lover of God in this generation is, "Don't hug your chains."

Never forget that we possess a spotless title to everything that there is. Nothing is denied us so long as we make no temporal, personal claim on it. It is ours by right of spiritual descent from God, the Father. It is true that the margin often seems wide between what we have at present and what we think we ought to have, but the law is unfailing. In exact proportion as we *wholly* relinquish our personal claim, our capacity to be the medium for infinite power increases.

Our right attitude may be compared to a man who has been given free admission to a picture gallery that is crowded with masterpieces. He enjoys these works of art in common with other viewers, yet he does not attempt to take them off the walls and carry them away.

We should rejoice continually in whatever material possessions we have, recognizing them as the gift of the Father. We should give freely of our substance where it is needed, knowing that it will be replaced with a larger growth as our understanding grows. But even this larger understanding we should be most careful not to claim as our own. Everything comes from God; everything *is* God.—*Thomas L. Masson*

I live joyously in the present.

I deny that my earthly ancestors have any power over me. I am a child of God.

I dwell in the presence of the Holy Spirit.

I inherit abundant life, health, and joy from my heavenly Father.

I lack no good thing, because I realize that "all things whatsoever the Father hath are mine."

I am not limited by the narrow-minded views of my ancestors. I am born anew every day.

I am conscious of the Christ Spirit, the Son of God within me.—SELECTED

Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 1, 1956

UNITY SUBJECT—*Recognition of the Christ.*

INTERNATIONAL SUBJECT—*The Meaning of the Resurrection.*—Luke 24:28-34, 44-53.

28. And they drew nigh unto the village, whither they were going: and he made as though he would go further.

29. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

30. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking *it* he gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

33. And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of

Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50. And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

GOLDEN TEXT—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Cor. 15:57.

SILENT PRAYER—*In all that awakens me to an understanding of life I recognize the Christ.*

To recognize the risen Christ is not always easy, but it should be as natural as recognition of the newfound strength that comes with convalescence. We are inclined to think we must go to the Christ if we are to rise to newness of life. This is not altogether true. The Christ draws near as our thoughts are attuned to Truth.

Pondering and meditating on the meaning of the Christ life brings awareness of this life home to us. Jesus drew near and went with the two apostles who

were on their way to Emmaus, not because they alone —of all those who believed in His mission—had caught a vision of eternal life but because in an excess of love and devotion they were fixing their thought on Him as their Saviour and the Saviour of all the Children of Israel. "We hoped that it was he who should redeem Israel."

The hopelessness and disillusionment that overwhelmed Jesus' followers after His crucifixion was matched in depth only by the intensity of their joy when they at last realized and accepted the truth of His resurrection. Between these two extremes lay as wide a range of feeling as men are capable of experiencing, and the passing from one to the other was as radical a change as the mind can undergo. If the change had been from such heights of joy to such depths of sorrow instead of in the reverse order, they could not have borne it. As it was, the change brought about in the understanding of the followers of Jesus was as complete as the change from death to life of the physical body.

Before the Resurrection the disciples understood nothing of what Jesus tried to teach them by way of preparation for what was about to happen. They were like the man born blind whose sight Jesus restored. All at once they saw His meaning and understood the significance of what had occurred; not the full significance, for no one has ever yet done that, but something of what the Resurrection meant to the world.

Words alone do not always bring recognition of the underlying spirit because words are not always spoken sincerely. We discount the words of those

whom we cannot trust, and the habit of accepting with reserve the statements of others grows on us. It would seem as if the apostles would have recognized the Master by His words and the familiar terms of expression to which they were accustomed, but they did not. To recognize anyone we must know more of him than his words. We must know his characteristic actions and the mainsprings of his conduct. Jesus walked with the two apostles a distance of six or seven miles, talking and teaching them as He went, but it was not until He blessed and broke the bread for them that they knew Him.

We may think this a strange story, but it is no stranger than life itself as we know it today. Few of us can claim to know the real self of any other person no matter how near this person may be to us. His hopes, his desires, his aspirations, and his dreams are largely a closed book to us. We may know the common round in which he moves, his duties and his reactions to the concerns of every day, but these are only half the man. What his reactions would be to the inner world of the ideal if that world were brought home to him and he were convinced of its reality we do not know. If he were to find that his dreams could be realized, what new and irrestible power might not come forth from him to confound us so that we would not recognize in him the humdrum person that we thought we knew so well!

Furthermore many persons do not know themselves. Not many recognize themselves as sons of God, for they have always accepted the senses as the inevitable boundaries of conscious life. The senses are our means of contact with the outer world, but

we have inner filaments connecting us with spiritual reality. These can be strengthened so as to make us consciously one with the higher realm of thought, feeling, and purpose. To know the divine in life is to recognize ourselves as one with the Infinite.

Where the personal man sees wrong and injustice that needs righting the Christ consciousness sees only an opportunity to triumph through claiming oneness with the divine. "Behooved it not the Christ to suffer these things, and to enter into his glory?" The glory is that of the overcomer of the self, of his awakening to a consciousness of his true nature and possibilities, and of his establishing himself in the inner kingdom of peace, wisdom, and power. As this kingdom is made real and available to all men and as they press forward into it, the necessity of suffering will be done away with and a new world will dawn in the hearts of men.

QUESTIONS

1. How do we realize the presence of the Christ?
2. Why did Jesus draw near to the two disciples on the way to Emmaus rather than to any others?
3. Why are actions a more infallible means of recognition of another person than his words?
4. Do we know the real self of most persons?
5. How may we know ourselves as we truly are in the sight of God?

Lesson 2, April 8, 1956

UNITY SUBJECT—*Living in Accordance with Truth.*

INTERNATIONAL SUBJECT—*The Church and the Holy Spirit.*—Acts 1:6-8; 2:22-33.

6. They therefore, when they were come together,

asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;

23. Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:

24. Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

25. For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:

26. Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:

27. Because thou wilt not leave my soul unto Hades,
Neither wilt thou give thy Holy One to see corruption.

28. Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.

29. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

30. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne;

31. He foreseeing *this* spake of the resurrection of the

Christ, that neither was he left unto Hades, nor did his flesh see corruption.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

GOLDEN TEXT—*Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.* —Acts 1:8.

SILENT PRAYER—*By meditation and prayer I prepare myself to think, see, and live in harmony with Truth.*

The choice of a life work involves a decision that affects the entire adult life of a person. The little child thinks that he wants to be a policeman or a truck driver when he grows up, his choice being influenced by the appearance of a uniform or by the appeal of a machine that he wishes to be able to drive. The mature choice of a lifework is based on deeper considerations than appear on the surface. Natural aptitude must be considered as well as a person's love of what he wants to do. He must be willing to devote himself patiently to the work of fitting himself for what he expects to do. This is true in the choice of a job or a profession. It is no less true in the choice of spiritual work.

To be witnesses of the Christ Spirit requires intensive training and preparation. The disciples were told to "wait for the promise of the Father," namely the baptism of the Holy Spirit. Waiting for spiritual

baptism entails more than merely marking time. It means putting ourselves in the proper frame of mind to receive spiritual Truth and then magnifying our receptivity. Receptivity must become zeal, an active state of mind and heart.

The work begun by Jesus was to be continued by the disciples. When He began "to do" He also began "to teach" them to do, so that they would be qualified to carry forward what He had started. In the beginning He chose them to be with Him for this purpose. He gave them the full benefit of His companionship, going apart only when He arose "a great while before day" to pray and renew His consciousness of God. Sometimes they were with Him even then. "And it came to pass, as he was praying apart, the disciples were with him." Close communion and fellowship of the disciples with Jesus was necessary if they were to be imbued with a love of Him and His teachings that would carry them through the difficult time of doubt and disillusionment following the Crucifixion.

Those who today wish to do spiritual work must pass through periods of waiting while they strengthen and reinforce their faith. In a materialistic world faith in spiritual reality is no longer taken for granted. Rather it is questioned and relegated to the list of exploded or abandoned beliefs.

We need to return to our faith in God and hold to it without questioning. Such faith alone can give us the peace of mind that is necessary if we are to meet life unflinchingly in the spirit of the overcomer. The name Jerusalem means "habitation of peace," and the city of Jerusalem symbolizes the abiding con-

sciousness of spiritual peace, the effect of continuous realization of power tempered with poise and confidence. To realize power we form the habit of maintaining a consciousness of poise. We thus develop a confidence that does not fail when we are faced with adverse conditions. Inner stillness grows when we learn to get quiet outwardly and turn our attention inward to the center of peace in our own hearts.

Power and peace are bound so closely together that only those who are conscious of inner reserves of power can know peace, and only those who are at peace can be conscious of power. The disciples were charged to wait in Jerusalem for the "promise of the Father" or gift of the Holy Spirit. It is important that we maintain always a consciousness of peace if we expect to attain to the power of the Spirit and to become able to do the works of the Spirit that Jesus promised.

Baptism is part of the preparation we need if we are to be infilled with the Holy Spirit and its attendant powers. Baptism has to do with thought training, water baptism implying the denial of error in our thoughts, the baptism of the Holy Spirit signifying appropriation of the substance of Truth and affirmation of Truth. The one is a cleansing, a letting go of error in our thinking; the other is a taking hold of Truth.

The work of expressing the timeless and ageless Christ Spirit began with Jesus. The originator of Christianity saw the movement as world-wide in scope, destined to grow until it filled the earth "unto the uttermost part." We need to fix our thoughts on the development of the Christ in ourselves. No

wholesale growth in consciousness can take place until there is an increase of the Holy Spirit in the consciousness of the individual.

QUESTIONS

1. In choosing spiritual work what should be considered?
2. What does waiting for the baptism of the Holy Spirit mean?
3. Is faith in God as necessary now as formerly?
4. How are power and peace related?
5. With what has baptism to do?
6. Where can we increase consciousness of the Holy Spirit?

Lesson 3, April 15, 1956

UNITY SUBJECT—*The Courage of Conviction.*

INTERNATIONAL SUBJECT—*Courage for Christian Witnessing.*—Acts 4:13-20, 29-31.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And seeing the man that was healed standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in his name.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

29. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness,

30. While thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus.

31. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

GOLDEN TEXT—*Grant unto thy servants to speak thy word with all boldness.*—Acts 4:29.

SILENT PRAYER—*I listen to the voice of God and hear it in my convictions.*

When a person is filled with the Holy Spirit its first noticeable effect is increased confidence and courage. Although he may have been negative and fearful before, he becomes self-reliant and self-possessed, able to concentrate his thought and attention on the power of the Christ within him.

Whether practiced individually or in groups, concentration more than repays all who practice it. A person should center his thoughts on God in reverent expectation of entering into communion with God or of receiving an infiltration of Divine Mind.

Spiritual concentration is a massing of ideas of God in mind, a conjunction between the thinking mind or what is termed normal consciousness and the superconsciousness or spiritual mind. In prayer

and meditation the normal consciousness is lifted up and makes union with the spiritual realm. Spiritual energies thereupon descend into the body. A person speaks with an authority not before felt or possessed, his tongue tipped with celestial fire. His words bring conviction to those whose thought is unbiased by preconceived beliefs or opinions, although previously he may have been unable to arouse their interest or hold their attention.

Fear no longer dominates him in whom the Holy Spirit becomes consciously active. The Spirit-filled person speaks with the tongue of courage, not cowardice; with love, not hate; with understanding, not ignorance. Constructive thinking transforms his mental processes, increases his effectiveness.

Peter and John were "unlearned and ignorant men," but high priest, scribes, rulers, and elders combined against them were no match for the two apostles who "had been with Jesus." Further, they had proof of Jesus' healing power in the cripple who had been cured of his lameness. The elders could not argue against such proof, but they tried to forestall further "notable" miracles and to make sure "that it spread no further among the people." They would rather have a cripple lying at the gate of the Temple than recognize the power of the Holy Spirit acting through men to heal.

The name of Jesus Christ carries the full power of the Christ to the awakened consciousness. All who believe in it as indwelling are empowered to speak the word of healing for themselves and others. All are able, if they will, to speak the full strength of their convictions, as Peter spoke to the rulers and

elders, telling them of the resurrection of Jesus whom they had crucified. A few days earlier he had been afraid to admit to a servant that he so much as knew Jesus. The Holy Spirit convinces a man that his soul is his own and emboldens him to act accordingly.

We develop faith and love by affirming and realizing that spiritual ideas are permeating our entire being and that the Christ in us is power. The thought of the Holy Spirit as an indwelling presence may seem presumptuous to us until we fearlessly affirm our freedom from the bondage of outgrown beliefs. Peter and John refused to have their freedom of speech or their expression of Truth hampered by restrictions imposed on them by the rulers. They obeyed God rather than men. So does everyone who has attained the "stature of the fulness of Christ."

QUESTIONS

1. What is the first noticeable effect of the infilling of the Holy Spirit?
2. Has concentration anything to do with the coming of the Holy Spirit?
3. What happens to the individual in prayer and meditation?
4. What carries the full power of the Christ to the awakened consciousness?
5. What is a good way to develop faith and love in one's consciousness.

Lesson 4, April 22, 1956

UNITY SUBJECT—*Zeal without Wisdom.*

INTERNATIONAL SUBJECT—*Suffering for the Faith.* —Acts 6:8-10; 7:51-60.

8. And Stephen, full of grace and power, wrought great wonders and signs among the people.

9. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10. And they were not able to withstand the wisdom and the Spirit by which he spake.

7:51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.

52. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers;

53. Ye who received the law as it was ordained by angels, and kept it not.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59. And they stoned Stephen, calling upon *the Lord,* and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

GOLDEN TEXT—*To you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf.*—Phil. 1:29.

SILENT PRAYER—*I give myself to divine wisdom, and seek to express it before I develop zeal.*

Zeal is a faculty that sometimes becomes active in a person's mind before he has had time to develop either wisdom or understanding. Whereas zeal should be one of the last faculties to receive our conscious development, it often comes immediately after our active faith has been aroused. When it is combined with intellectual reasoning and the desire to convert others to our way of thinking, zeal may cause argument and contention, which in their turn lead to hatred and dissension.

Some people are prone to argue. When they first learn of Truth they are insistent in their attempts to induce others to see things as they see them. After they have learned something of the law of love, wisdom, and true justice the desire to argue leaves them, and they are content to let others learn by example, which is the best possible argument. Wordy argument tends to antagonize, stirring up opposition and persecution instead of faith. To do the good that we desire we must combine wisdom with zeal, and love with both, for love is the disarming faculty that makes people receptive to what we have to say.

The name Stephen means "crowned." The name is of Greek origin and symbolizes the head, which is the principal seat of intelligence in the body. The head is the seat of reason, and the man of highly developed intellect who receives the baptism of the Holy Spirit becomes first aware of its quickening power in that part of his nature which has been most active—his intellectual powers. Such a person sees so clearly the logic of reasonableness of spir-

itual Truth that unless he has already learned by experience the way of true love and wisdom, he will be tempted to use argument to convince or convert all who question him or anyone who will even listen to him.

Our arguments may be so clear and incontrovertible in the cause of Truth that our hearers cannot deny them. But this is not the way to convert them to our way of thinking. Rather our insistence may arouse opposition in those who hear us, and may also arouse in our own mind doubts of our position, as though we were going too far in spiritualizing our thought and its environment. We make a mistake when we try to convert others by proving to them the error of their way of thinking or living. The beauty of Truth is its chief appeal, not the emphasis on the error of previous beliefs. Stephen pointed out that the Jews had always rejected their great men and their spiritual leaders. His reasoning that the same thing had taken place again in their rejection of Jesus only infuriated them, and he paid for his temerity with his life.

When argument was no longer possible Stephen tried the way of love and forgiveness, but it was then too late. When passions are inflamed the mob gives no heed to either love or forgiveness. Stephen's prayer "Lord, lay not this sin to their charge" is at once an avowal of his mistaken zeal and an expression of full forgiveness of his opposers.

By turning our thoughts to God in the beginning we can make peace before we arouse strife and discord. "Agree with thine adversary quickly" is a commandment that can be kept by everyone who learns

to think and speak in terms of the Christ Mind.

QUESTIONS

1. Should zeal be among the first faculties developed. Give reasons for your answer.
2. What argument is the most convincing and the most irrefutable?
3. What faculty can we use to insure receptivity in those to whom we speak?
4. How does the person of highly developed intellect first show the influence of the Holy Spirit?
5. Can we convert others by proving that they are in error?
6. How can we agree with our adversary quickly without surrendering our sincerity?

Lesson 5, April 29, 1956

UNITY SUBJECT—*The Power of True Interpretation.*

INTERNATIONAL SUBJECT—*The Church Reaches Out.*—Acts 8:4-8, 14-17, 26-28, 34, 35.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

7. For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

8. And there was much joy in that city.

14. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for

them, that they might receive the Holy Spirit:

16. For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

17. Then laid they their hands on them, and they received the Holy Spirit.

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

28. And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

GOLDEN TEXT—*By this shall all men know that ye are my disciples, if ye have love one to another.* —John 13:35.

SILENT PRAYER—*In all my ways I acknowledge the Christ Mind as the guiding light of my consciousness.*

An overwhelming conviction that a certain course is the right one for us to take may be said to be "an angel of the Lord" speaking to us. Such a conviction came to Philip before he went down into the southern desert. Without knowing why, he felt that he must go ("and he arose and went"). To act on impulse leads often to dire results, for impulse that is not under the control of the higher mind of Spirit is a dangerous guide. But to be led by the Spirit of

God is not the work of impulse. It is instinctive wisdom awakening to conscious action in us.

The world is athirst for power. Nations strive to gain it by force of arms. Statesmen plan or scheme to compass it by a matching of wits across conference tables. Power is a much-desired prize, pursued sometimes without regard to cost. Yet power is available to all; for its source is exhaustless. No nation or group of nations need covet power. Equilibrium is what is needed. Knowledge is power, and to have power to control a situation we must know the various factors that enter into it and be able to analyze them in the light of Truth. We must be able to interpret them in terms of life.

Two forms of power suggest themselves for study, namely power over others or over external circumstances, and power over oneself, more properly self-dominion and mastery. The latter is the more important of the two. In achieving it two factors are important. Our ability to act according to our reasoned judgment and desire is one. The second is a negative force, apparently acting outside us, that seems to hinder us. Before we can assert our full dominion we must deny this force place in our consciousness and so do away with it completely.

Denial is symbolized by baptism. When we aspire to realize our I AM perfection and power (the Christ), we see at once that we must first get rid of the accumulated result of years of negative thinking. In Acts 8:36, we read, "Behold, *here is* water; what doth hinder me to be baptized?" This question everyone of us may well ask himself. What hinders us from "denying out" of our minds and so out of our

lives the things that prevent us from expressing our true nature? As we do this we solve our own power problems.

As a ruling influence in our lives only the Christ power is safe. We may permit this power to act through us without reserve. All else we must tame and train to do our bidding. "Arise and go." Perfect co-ordination of desire and will in the higher ranges of being means that we rule ourselves, an essential to our development more indispensable than any authority over others in an external sense.

The darkened material and physical thought in which a person functions before the light of Truth dawns on him holds him enslaved to habit, the habit of blindly following beaten paths. The eunuch, who had gone to Jerusalem to worship, was reading a passage of deep spiritual import, on his way back to Ethiopia, but his sojourn in Jerusalem and his worship there had given him no insight into its meaning.

As we deny the power of the material and the physical to obstruct our realization of freedom we begin to see the power of the Christ alone in our lives. "Philip . . . beginning from this scripture, preached unto him Jesus." We come to our full powers through the right understanding and proper estimate of our I AM identity. Philip would doubtless have preached Christ Jesus to the eunuch regardless of the scripture the latter might have been reading, for Christ or the perfect I AM idea in expression is the starting point of all right understanding of Truth. It is the Christ that we need to interpret aright to ourselves.

QUESTIONS

1. What is the "angel of the Lord" that speaks to us?
2. What is the difference between impulse and divine guidance? How can we be sure what we are following?
3. Is it necessary for us to strive for power? What reasons do you have for your answer?
4. How is power to control a situation gained?
5. What can we profitably put out of our life through denial?
6. Does the Christ Spirit give us power to rule our own spirit?

In Spring

Enola Chamberlin

Now the world is rich with color—
Crimson roses climb on high,
Beds of poppies, butter yellow,
Open to a larkspur sky.

Now the meadowlarks are stitching
Wavering seams of silver song,
While the mimic-minded mocker
Like an echo trails along.

Now the world is rich with promise—
Horizon-far the plain,
Spreads itself in emerald beauty
With its pushing spears of grain.

Now the world is rich with giving—
Partnership of seed and sod;
Partnership of rain and sunshine;
Partnership of man and God.

The Mind that was in Christ Jesus is in me and gives me wisdom and understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

LAST MONTH I sent you an airmail letter asking for prayers for my son in service. He had just called and told me of an injury to his right hand.

Another soldier had thrown a large firecracker which exploded on my son's hand. He gave me the details. However, I didn't let them sink in, so to speak, but wrote you immediately, and every time I thought of the injury I said a prayer for his speedy and complete recovery.

My son had been told that it would be from four to nine weeks before he could use the hand, but within two weeks he was writing me again—writing rather difficult to read—but it was his writing. Then after the third week he again started his basketball practice and was soon on the regular team again. Two weeks ago he had a final X-ray and checkup at the hospital. With the exception of the broken thumb which still is a bit tender, and a scar on one finger, his hand is just like new.

The doctor told him how thankful he should be. Another boy had the same thing happen and has only

the palm of his hand left. We are, of course, deeply grateful. This is only another expression of God's wonderful help, and we appreciate greatly your always so lovingly given prayers.—*Mrs. K.N.W., Michigan.*

He Is My Refuge

INCLOSED is a portion of my tithe for the month to be used as you see fit in carrying on your wonderful work. Along with it go my thanks for your cooperation in prayer. The results have been very good. My nephew, who was hit in the eye with a sling shot, has fully recovered—there will be no damage to the vision. The doctor thought he would be in pain for about a week following his hospitalization but he suffered no pain at all and was ready to return to school a week ahead of schedule. My friend, who was having the many problems attendant to aged parents seems to have worked out her difficulties quite well. Of course, I know it was your prayers, as well as her own and mine, that brought about these results. You may discontinue the prayers in both cases for the above people. It is wonderful to know that there is always Unity to whom I may turn in time of trouble and from whom I draw renewed spiritual insight.—*P.A.C., Illinois.*

He Shall Have Abundance

THERE SEEMS to be no end to our daily benefits—both spiritual and material—that we receive when we are faithful in our bank drill, and when we try to

keep good thoughts in our lives, we are much happier. Thank you.—*Mrs. C.L.S., Indiana.*

Hearken unto Me

TWO YEARS AGO in January I asked for prayers to help me in a venture I was about to undertake. At that particular time I had made up my mind to leave a job I had worked at for seven years without receiving much pay and without security benefits. Three weeks after I left the job I was hired at a sewing factory where I earned more money and was able to save enough to pursue a course in executive secretarial training.

In September (1953) I started school at night and after completing my first year was hired as a student teacher. I continued school in 1954 as a day student and a teacher at night. After two years of study and constant work, I have completed my secretarial course and have taken the civil service examination for stenographer-typist.

My heart is filled with thanksgiving to you and the many friends praying with Silent Unity and me to help me keep my determination and renew my faith to continue in my new venture and to be a success in the future.

Since my correspondence with you I have gained more faith and confidence in myself and have learned to be more patient and to "let go and let God."

Pray for my continued success and for strength and faith and good health to carry on in the future. —*H.B., Louisiana.*

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 1614 N 7
Tucson—Lilian Cook, 603 N 3d

ARKANSAS

Hot Springs—Mildred Brown, Waukesha hotel
Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Arcadia—Irene Malloy, 6 N 1st
Auburn—John Hinkle, Congregational church
Berkeley—Susanna Scott, 2500 Durant
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 20513 Hart
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 1044 Mt Veron
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 236 So Brand
Manhattan Beach—Winifred Dietz, 32d & Highland
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 2819 Montrose
La Jolla—Lola Mays, Woman's club, 715 Silverada
Long Beach—Louise Newman, Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Lucy Stringer, 201 Eye
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor, Brown & Oak
North Hollywood—Joseph & Mildred Haggerty 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 524 E Pasadena
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 2441 Montgomery
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 1001 Pennsylvania

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

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FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

Lakeland—Dan Gunderson, 127 S Massachusetts
Lake Worth—Fermor Manley, 908 Lucern, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 1919 E Wood
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Hotel Byers
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charle
Shreveport—Gilliam David, 721 Colleg

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Emerson hote

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Hunting ton
Cambridge—Edna Titus, 881 Massachu setts
Worcester—Elinor MacDonald, Academ bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S Stat
Battle Creek—Ferne Mack, Woman' League bldg
Bay City—Aelola James, 231 Washingto
Birmingham—Frank Glabach, 203 Theate bldg
Detroit—Eric & Catherine Butterworth 17505 2d blvd; Unity, 4221 Eastlawn Virginia Shipley, 115 E Grand River Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Gran River
Flint—Michael Giannuzzi, 1201 Metro politan bldg
Grand Rapids—Leon Miller, 530 Scribne ave NW
Jackson—Ferne Mack, 400 S Jackson
Kalamazoo—Amy Moffett, 209 W Dutto
Lansing—Nora Hines, 217 Townsend
Midland—Aelola James, Community cen ter bldg
Muskegon—Leon Miller, YWCA
Roseville—Eve Edeen, 26429 Gratiot
Royal Oak—Walfred Taurainen, 101 Troy
Saginaw—Michael Giannuzzi, Woman' club
St Clair Shores—Eve Edeen, 23462 Jeffer son

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepi

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Kansas City—Louis E & Ethel Meyer 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnu
St Joseph—Osla Jones, 1202 Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Flor ence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—John Wilkinson, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridge Arms
Butte—Mary Wessel, YMCA
Great Falls—Arthur Tanner, 1023 2 ave S

Livingston—Mary Wessel, 322½ W Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, One Press Plaza
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Paterson—Gladys Stevenson, YMCA 128 Ward
Ridgewood—Louise Gerhold, 1 W Ridgewood
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler Hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Russell Kemp, 436 N Geneva
Lynbrook—Stella Wrenn, 451 Sunrise
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Schnectady—Marian Hoagland, 32 Washington
Sea Cliff—Adele Woodruff, 112 Downing
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Charlotte Dunn, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 156 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517 McCallie
Knoxville—Whipple Bishop, YWCA 420 W Clinch
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 21 Walnut N
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Herbert Hunt, 1557 W Broadway
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Unity, 13 rue de Donai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

By Zelia M. Walters

Doctor Houston Speaking is a collection of true experiences of a teacher, who must remain anonymous. Dr. Houston saw miraculous changes take place in her people's lives when they learned to apply Truth principles.

In "With What I Have," Dr. Houston helps a disillusioned, resentful young veteran rid himself of a meaness in spirit as well as in body. The young man had come home from Iwo Jima to find another fellow married to his girl and holding down the job he had expected to fill himself. The way he freed himself from the bitter resentment demonstrates how big one can become when working with God.

In "New Tenants," Dr. Houston helps a snobbish, critical woman overcome her prejudiced attitude toward her noisy, foreign neighbors.

Each of these fourteen stories is illuminating, and Mrs. Walters says: "Since each case is genuine, I feel that the Truth principles involved may be applied with equal success in the solution of like problems."

(Doctor Houston Speaking is $1 a copy.)

For Beginners in Truth	**Beginning Again**	
	Be!	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	Lessons in Truth	*English, Italian, Swedish, German, Spanish, Russian, French, Dutch*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Prove Me Now	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye Shall Ask	
For Healing	**Christian Healing**	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	
	You Can Be Healed	*Swedish, English*
For the Home	**Unity Vegetarian Cookbook**	
	You and Your Child	*French, English*
For Prosperity	**Both Riches and Honor**	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	**Best-Loved Unity Poems**	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	**Effectual Prayer**	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	**Atom-Smashing Power of Mind**	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	**Adventures of the Seven Spartans**	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	
	Teach Me to Pray	
	Thank You, God	

NEWS *from* UNITY

st Like the

Little children get a big rill out of having a magane of their very own, just ke the "grownups." Every onth *Wee Wisdom* has ories, poems, pictures and ings to do. The April issue *Wee Wisdom* contains me especially charming sto-s. "The Mended Lily," by ive Rambo Cook, is the ry of how a broken Easter y is fixed. In "The Unwelme Guest," by Lawrent e, Chink, Andy, and Bob trapped by a huge, brown ar. Bob's skill in handling mals, and some unusual ails about the bear make s an interesting tale. All stories are chosen for ir character building qualts. All the younger mems of your family and spe- little friends will love *e Wisdom*. A year's subption costs $2.

Unity Literature in Foreign Languages

Probably you know that *Daily Word* is published in Spanish here at Unity School and in French, Finnish, German, Portuguese, and Swedish in other countries. But you may not be aware that many other Unity periodicals, books, booklets, and pamphlets are available in foreign languages. At present some Unity literature is available in African (Ibo), Dutch, French, Finnish, German, Greek, Italian, Japanese, Portuguese, Russian, Spanish, and Swedish.

Lessons in Truth, the fundamental Unity textbook by H. Emilie Cady, is available in book form in Dutch, French, German, Italian, Russian, Spanish, and Swedish and in pamphlet form in Portuguese. Several other Unity books have been printed in some of these

languages, and quite a number of Unity pamphlets and cards are available in them.

If you should like a free order form listing all of the Unity literature in foreign languages and the price of each, simply address your request to Unity headquarters at Lee's Summit, Missouri.

"*Avenue to Opportunity*"

The April issue of *Good Business* contains an inspiring true story by Kay Lipke Warren titled "Avenue to Opportunity." Mrs. Warren's story began with a phone call from an excited friend. Her friend told her that one of her early novels was being dramatized on the radio. Refusing to become indignant and believe that it was a plot to cheat her out of her radio rights, Mrs. Warren assumed that it was an "avenue leading to opportunity, and great good."

She tells in an inspiring manner the outcome of this chain of events started by the phone call. For the author the whole experience "was a thrilling and beautiful event." The story is a splendid example of the power of having faith in others.

You will enjoy this unusual article and the many other helpful and inspirin articles, poems, and featur of *Good Business* magazin This modern, fascinatin magazine will help you wit your everyday problems. year's subscription for *Goo Business* is $1.

in Unity

Next month's issue o UNITY contains a though provoking article on mother hood by Georgiana Tree Wes titled, "Mary Mothers an Martha Mothers."

"There are two types o mothers," Georgiana Tre West explains, " 'Mary moth ers' and 'Martha mothers' 'Martha mothers' are con scientious in caring for the physical well-being of the child. They instill habits of healthful practices; teach respect for the body and its uses. They also care for the child's mental development: instill habits of studiousness: teach of duty, of self-control of moral and ethical conduct Too often they are so concerned with these needs that the spiritual needs of the child are overlooked. 'Mary mothers,' on the other hand, are deeply concerned with developing the child's spiritual nature. They teach him that we are all children of

d; that His Spirit within is not only the spirit of , but of love and also of dom that enables us to un- stand the rules of life— t like begets like; that we eive as we give; that we p as we sow; that the mmandments of Jesus— t we love God and our low men—include all other mmandments. All of this of primary importance, it must be balanced with common sense that cares the child's well-being ."

You will enjoy this inter- ng article in the May is- of UNITY, and all the r fine features.

The first term of the Unity ining School will open il 9 and close May 4, the second term will be n May 14 to June 8. ny excellent teachers from ty headquarters and from ty centers will conduct various classes. They are r to help you learn more t Truth and how to prac- it in your life for greater th, prosperity, and suc- Make plans now to at- the Unity Training ol.

o register for either term, address a letter to the Registrar, Unity Training School in care of Unity at Lee's Summit, Missouri.

"Rejoice for Joy"

"Rejoice for Joy," an article by James Dillet Freeman in April *Daily Word,* sparkles with the joy of life. Mr. Freeman says, "Man's spirit turns as naturally to joy as a root to water or a leaf to light. If we are not joyful, we feel instinctively that something is wrong. . . .

"The spirit to whistle when we do not feel like whistling, . . . the faith to affirm the goodness of God when we see no facts to justify our affirmation—from these has the greatness of man sprung, with these have the victories of life been won. . . .

"Surely the highest joy is this: to do not your will but the will of the Lord of your being, taking from life what there is to take, giving to life what you have to give, doing what you have power to do, being what you were meant to be, not a little, lonely, frightened, separate, aching self but used by the joyous One for the joyousness of all."

Be sure to read "Rejoice for Joy" in the April issue of *Daily Word.*

"A Sepulcher and a Sunrise"

In the April 1 issue of *Weekly Unity* is an illuminating article by Priscilla May Moore, titled "A Sepulcher and a Sunrise." It concerns the meaning of the Resurrection.

The author explains that we have a choice between two entirely opposite symbols as representing the meaning of Easter—the sepulcher or a bursting sunrise. She says:

"There are sepulchers of the mind and spirit from which everyone must find release. The whole being—mind, heart, body, and soul—has need of this season, the season of awakening, of renewal, of spiritual resurgence and transformation. Just as we behold the whole earth blossom and vibrate with new life in the spring, so must we who seek to behold and understand the true meaning of Easter and its assurance of resurrected life strive to follow Jesus in the resurrection. . . . " 'When we turn from belief in the tomb of mortality to the shining sunrise promised in the certainty of immortality, then our own lives and destinies are forever changed also. Neither life nor death can imprison us when the joy and power of the resurrection are active in us.' "

You will find inspirati in "A Sepulcher and a Sunrise," as well as all the otl features in the April 1 is of *Weekly Unity*. Fifty-t weekly issues (one year's su scription) are only $1.

A Convenient Place f Unity Periodicals

With all the books a magazines that come in homes in these busy days, is often difficult to ke Unity periodicals that a used regularly in a pla where they can be eas found. This Unity friend Alabama has solved the pro lem nicely, and in the thoug that her idea may help som one solve a similar proble we pass it on to you:

"I have all the Uni periodicals. To keep ther from being hidden in draw ers, on shelves, and in othe places, I have bought a wir napkin rack such as man persons have on their table to hold paper napkins. I keep my booklets and period icals in this rack, and as we enjoy our meals someone will pick out any one and read a poem or short subject. The books are picked up and looked at oftener this way and they are always where they can be found."

The kind of ideas planted in young minds ow can make the difference between happiness nd success or misery and failure in maturity. Realizing the tremendous importance of spir- ual education through knowledge of the truths n the Bible, Unity publishes the *Unity Sunday- chool Leaflet*. These attractive leaflets, based n the International Sunday School Lessons, ach teen-age children how to use Truth prin- ples and give them a thorough knowledge of ie Bible. They are designed for teachers and upils, for home study, or for Sunday school in ie home when it is inconvenient to travel to urch.

The *Unity Sunday-School Leaflet* includes l these features: The Bible Text of the lesson merican Standard Version). "The Lesson ory," a complete summary of the Bible Text, well as historical and biographical back- ound material. "What the Lesson Teaches," hich gives a metaphysical interpretation of e lesson and suggests practical application. rank and Frankie," a story showing how a y and girl learn to practice Truth in their rk and play. *Teachers' Section*, a four-page nthly supplement that gives explanations d suggested helps for teachers.

The Unity Sunday-School Leaflet is mailed sets of a month's supply for only $1 a year.

There is a special magazine for meeting the growing-up problems and changing tastes of teen-agers. It is *You,* a magazine published every month for teen-agers. The April *You* contains some exciting features:

"The Real Victory," by Fay Wilson. Joan Westlake and other members of the youth group plan a pre-Easter service for the whole congregation. How they react to stiff opposition from Mr. Funston, chairman of the Board, and what they finally do to overcome it makes exciting reading.

"How to Meet the New Season," by Helen L. Renshaw. Here are lots of good ideas on how to avoid an end-of-the-season slump, all the way from touching up your room to brightening up your social life.

"Enjoy the Best That Is in You—and Others Will, Too," by Carmel Martinez-Tyrrell. If you've ever felt disturbed because you felt you were not so popular as some of your classmates, you will enjoy reading about how Sue changed from disturbing unpopularity to one of the best-liked students in her class.

You also contains other exciting stories, poems, bits of humor, and features planned especially to help teen-agers enjoy growing up. *You* is only $1 a year, so why not send for a subscription for a teen-ager today, and ask that it begin with April.

TWO STIRRING RECORDS

by Charles and Myrtle Fillmore

The latest record of the voices of Charles and Myrtle Fillmore, the beloved cofounders of Unity, includes "The Prayer of Faith," repeated and with comments by Myrtle Fillmore. On the reverse side Charles Fillmore leads a blessing including "The Consecration of the Room." This record is sure to convey a feeling of uplifting faith to many people, both through the Truth in its message and the devout voices that deliver it. It is made of unbreakable Vinylite and plays at 78 rpm.

Another record that is always in demand is "The Lord's Prayer," with Charles Fillmore's gentle, devout voice and soft organ chords in the background. This is the very same record that is played at 11 o'clock each weekday morning over the loud-speaker system in all departments of Unity headquarters. All work stops, and with heads bowed everyone listens to this record and returns to work refreshed in spirit. The reverse side features an organ solo "God Bless You Everyone," the theme music of the "Unity Viewpoint" radio programs. This 10" record plays at 78 rpm.

These records make a truly inspiring addition to your record collection and a wonderful gift. They are priced at $1.50 each, and may be obtained from your local Unity center or direct from Unity headquarters.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

TUNE IN TO RICHES

The true source of all supply is God. By recognizing this you tune in to infinite riches, both spiritual and material. The Prosperity Bank plan makes it easier to keep this in mind as you follow a daily prayer drill in which you deposit a coin in your Bank each day for seven weeks and affirm that faith in God is the true source of supply. As you keep this in mind, you learn to claim the riches that are yours for the asking.

The money you save in your Bank may be used to pay for the three UNITY gift subscriptions you order on the coupon below. Thus, you share your substance with others and open the way for more good to come to you. Order your Bank today from:

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

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City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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GIFT SUGGESTIONS FOR MOTHER'S DAY

A good way to demonstrate your love for your mother is by giving her a lasting gift of inspirational nature. Unity books, full of helpful and inspiring ideas, are especially welcome gifts. A few suggestions are given below:

Be!—This newest book by James Dillet Freeman was introduced just last fall. Unity has received many letters about this book, and it is proving to be immensely popular. *Be!* includes some of Mr. Freeman's best-liked and most helpful poems and short articles. If your mother likes inspirational poetry, this book will be especially nice for her. $1 a copy.

Favorite Unity Radio Talks—This book collects twenty-seven of the most popular messages that have been given on Unity's regular radio program "Unity Viewpoint." They cover a wide variety of subjects and have helped many people live happier, more successful lives. $1 a copy.

Best-Loved Unity Poems—This book of good cheer and inspiration will give the right word to comfort a friend or help in planning an uplifting Truth message for meetings and special occasions. Its poems are classified by subject, author, and title and include selections by Frank B. Whitney, Ernest C. Wilson, James Dillet Freeman, and other popular Unity authors. $1 a copy.

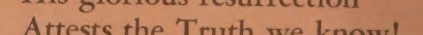
UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Easter Hymn

Bessie H. Hartling

Rejoice, O world, rejoice!
Roll back your stone of fear,
For Jesus Christ the Saviour
Is risen and is here.

Rejoice, O men of nations,
And prove His living word
Stronger than the aggressor,
Mightier than the sword!

Rejoice, His faithful people,
And conquer in His name;
His power of overcoming
Is evermore the same!

His love dissolves all hatred
And heals our human woe;
His glorious resurrection
Attests the Truth we know!